

Pres. D. Foster

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A FUNERAL SERMON,

FOR

LADY GLENORCHY.

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1874



BRITISH MUSEUM

MANKIND ACCOUNTABLE CREATURES.

A S E R M O N,

OCCASIONED BY THE DEATH

OF

THE RIGHT HONOURABLE

THE

LADY VISCOUNTESS GLENORCHY.

PREACHED IN HER LADYSHIP'S CHAPEL, EDINBURGH,

JULY 30. 1786.

By T. S. Jones, PASTOR OF THE CONGREGATION.

EDINBURGH:

PRINTED BY DESIRE, FOR THE BENEFIT OF THE POOR,

BY MARTIN AND M'DOWALL.

Anno 1786.

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A. S. R. M. O. N.

THE RIGHT HONOURABLE

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LADY VISCONTRESS GLENORCHY



PRESENTED BY THE

July 1886

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MANKIND ACCOUNTABLE CREATURES,
A SERMON.

LUKE xii. 42—48.

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But, and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men servants, and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more,

THE portion of scripture just now read, I have often heard repeated by that excellent Lady whose death we mourn*. Her liberal mind devised liberal things, worthy of a great and pious spirit; but the imperfections of the present state would not always allow her plans to be carried into execution.

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* LADY GLENORCHY died in George's Square, Edinburgh, 17th July 1786; and was interred, agreeable to her desire, in a vault in her own Chapel, the 24th of that month.

Upon such occasions she consoled herself with having performed her part; and used to add, ‘ Blessed is that servant, whom his lord, when he cometh, shall find so doing.’ The recollection of this, together with its pertinency to the present melancholy dispensation of Providence, led me to direct your meditations to this subject,

WE are the creatures of God: ‘ In him we live, and move, and have our being; we are the subjects of his dominion, and to him we must give an account for the deeds done in the body: For the Lord himself will descend from Heaven with the voice of the archangel, and the trump of God; the small and the great shall stand before his judgment-seat; he shall discern between the evil and the good, and render to every man according to his works.— Blessed is that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But, and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when

‘ when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.’

THE language of our Text is figurative, and its images are parabolical; but the truths conveyed by it are so obvious, that a formal explanation is unnecessary. It leads our thoughts—to man considered as an accountable creature—to the felicity of those who habitually act under the impression of this truth—and to the misery of those who do not.

AS to the FIRST of these, That man is an accountable creature, is a proposition so obvious as scarcely to admit of argument.

IT is evident to reason, and most men feel the strongest conviction of it. In every hour of sober reflection, conscience tells them that they are accountable, for their thoughts, words, and actions; for their time and other talents, to God their creator and their judge. And this great truth is taught with the utmost plainness, and placed in many striking points of light in the Holy Scriptures. It appears to have been a part of the faith of good men in every age; for, that
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man is an accountable creature, and must appear before the tribunal of God, was believed by the Patriarchs who were inspired by God. Enoch the seventh person from Adam, and a cotemporary with him, prophesied, saying, ‘ *Behold the Lord
 ‘ cometh, with ten thousand of his saints, to execute judgment upon all.’ Abraham, when interceding for Sodom, acknowledged, that ‘ †God
 ‘ was the judge of the quick and the dead.’ The same was the doctrine of Moses and the Prophets, ‘ †The Lord shall judge his people,’ (says the former.) And ‘ § We beheld (say the latter) till
 ‘ the thrones were cast down, and the books were opened, and the judgment was set.’ ‘ || Who
 ‘ may abide the day of his coming? and who shall stand when he appeareth?’ ‘ *Fire shall devour
 ‘ before him, and it shall be very tempestuous round about him.’ ‘ He shall call to the Heavens from above, and to the earth, that he may
 ‘ judge his people.’ The same truth was often repeated by Jesus Christ, and his Apostles. ‘ †The
 ‘ Son of Man (says our Lord) shall come in his glory, and all the holy angels with him; then
 ‘ shall he sit on the throne of his glory. And before
 fore

* Jude 14, 15. † Gen. xviii. 25. † Deut. xxxii. 36. § Dan. vii. 9, 10.

† Mal. iii. 2.

* Psal. l. 3, 4.

† Matth. xxv. 31, 32.

' fore him shall be gathered all nations ; and he
 ' shall separate them one from another, as a
 ' shepherd divideth his sheep from his goats.'
 And he then ' *will search the hearts, and try
 ' the reins of men.' ' † For every idle word
 ' they have spoken, as well as work they have
 ' done, they shall give an account.' The un-
 profitable servant, who hath abused his time
 and talents, we are assured, the Most High will
 punish. ' ‡ For I saw (says John) a great white
 ' throne, and him that sat upon it, from whose
 ' face the earth and the heavens fled away, and
 ' there was no place for them. And I saw the
 ' dead, both small and great, stand before God,
 ' and the books were opened ; and another book
 ' was opened, which is the book of life ; and the
 ' dead were judged out of these things which
 ' were written in the books, according to their
 ' works. And the sea gave up the dead which were
 ' in it ; and death and hell delivered up the dead
 ' which were in them ; and they were judged
 ' every man according to his works.' As sure
 then as the nature of things, and as certain as
 the immutable truth of God, man is an ac-
 countable creature, and must answer to God his
 creator,

* Rev. ii. 23.

† Matth. xii. 36.

‡ Rev. xx. 11, 12, 13.

creator, redeemer, and judge, for his thoughts, words, and actions. The faithful and profitable servant alone, will be acquitted, approved, and rewarded: ‘ Blessed is that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, he will make him ruler over all that he hath.’—And this brings me to the

SECOND thing to which my Text leads our thoughts, that is, The felicity of those who habitually act under the impression of their being accountable creatures. And here it will be necessary for me to set before you the conduct which belongs to accountable creatures; and then to remind you of the felicity which results from it.

IF then we would act consistently with the character and circumstances of accountable creatures, we must not regard our own wills or inclinations, nor the inclinations or conduct of other men, so as to make them the rule of our conduct; but we must resign ourselves entirely to the will and disposal of God. As we approve ourselves to him, our only lawful Lord, we shall stand or fall. That will is fully and explicitly made known; and requires us, without delay, to repent of our sins, to be deeply humbled on their account, and to re-

nounce them ; to believe the gospel of Jesus, and the record which God has given of his being satisfied and reconciled by the obedience and death of his Son ; to seek and resign ourselves to the conduct of his word and Spirit ; to place unlimited confidence in his goodness and mercy ; and, influenced by his fear and love, to employ all our talents for the glory of God, the interest of the religion of Jesus, and our own salvation. We are commanded, for this purpose, to mortify the love of sin ; to subdue our appetites and passions, and to cherish every Christian grace and virtue ; to cultivate a spirit of holiness by prayer, and to maintain a constant communion with God, and an habitual preparation for death and judgment. This is the will of God concerning us. ‘ Blessed is
 ‘ that servant whom his lord, when he cometh,
 ‘ shall find so doing.’

THERE are pleasures that arise from the performance of these duties, which the world, with all its joys, can never give ; there is a happiness attends genuine piety, which is unspeakable ; but the felicity to which the Text leads our thoughts, is that which awaits the Christian at death and judgment. ‘ Blessed shall that servant be when
 ‘ his lord cometh.’ Let us view then the Chri-

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ftian in his laft moments, whoſe life has been ſpent
 in the exerciſes of faith, repentance, and devo-
 tion ; in abundant labours of love towards God
 and man. Conſcious of the imperfections that
 cleaved to his beſt ſervices when examined by
 the perfect law of God, he is deeply humbled,
 and ſometimes filled with fear. Under a ſenſe
 of much weakneſs, and the ſtrength of tempta-
 tion, he is often weary, ſometimes ready to
 faint ; and his beſt deſires and hopes are fre-
 quently diſappointed. In this ſtate of mind, a de-
 clining frame, or unrelenting diſeaſe, announceth
 that his Lord cometh. This expecting ſervant ne-
 ver was unmindful of the charge that his maſter
 left him at his departure, ' Occupy till I come ;'
 and he now recalls and tries his conduct by the
 injunctions of his Lord. In the miſt of all his
 defects, he ſtill poſſeſſeth the teſtimony of a good
 conſcience ; that in ſimplicity and godly ſincerity,
 he hath paſſed the time of his ſojourning in the fleſh.
 He remembers the abundant grace of God his Sa-
 viour, to pardon ; he bows his head, and worſhips :
 His weakneſs and diſeaſe, reſiſting the power of me-
 dicine and of prayer, prevail : Without regret he ſees
 the world recede ; and, without a ſigh, he ſays to
 all its joys, farewell : He cloſes his peaceful eyes,
 and,

and, without terror, is conscious that the eternal state is at hand : No angry God ; no vindictive judge ; no flaming minister of vengeance ; no lake that burneth with fire and brimstone, present themselves to his view, or disturb his repose. ' I know (says he) whom I have believed, and I am persuaded that he is able to keep that which I committed to him against that day.' A solemn pause succeeds ; then labouring for strength and breath, he makes a last effort, and with inarticulate sounds adds, Lord Jesus receive my spirit ! and expires. In that moment his labours are ended ; no longer can he be molested by a body of sin, a cruel world, or malicious devils ; no longer shall he ' faint for salvation,' or ' pant, as the hart after the water brook, for God, the living God : ' His mind expands with unknown powers, and is filled with all the vast and sublime ideas of eternity ; all the pleasures that can arise from holiness, from perfection, from the society of angels and archangels, and the spirits of just men made perfect, from the vision of God and the Lamb, from the New Jerusalem, or the elevated worship of heaven, shall be poured into his bosom : The Judge of all will now vindicate his character, and avenge his wrongs ; his Lord will reward him with a distinguished place in his

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mansions;

mansions; yea, God himself will acknowledge him for a son. 'He will make him a king and a priest' for ever and ever. Happy is the man that is in such a case; and that happiness is his who acts under the habitual impression of his being accountable to God, his creator, redeemer, and judge. 'Blessed is that servant whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, he shall make him ruler over all that he hath. But if, forgetful of these things, that servant shall say in his heart, My lord delayeth his coming, and shall begin to beat the men servants, and the maid servants, and to eat and drink, and to be drunken, the lord of that servant shall come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.'—And this naturally brings me to the

THIRD thing which our Text suggests, to wit, The misery of those who do not act consistently with their character as accountable creatures: And I shall follow the same plan here as I have done on the former head of discourse; by first reminding you of the temper and conduct which are not consistent with the character of man as an accountable

accountable being : These are thoughtlessness, irreligion, and sensuality. * If that servant say in
 ‘ his heart, My lord delayeth his coming, and
 ‘ shall begin to beat the men servants, and maid
 ‘ servants, and to eat and drink, and be drunken.’

1. THOUGHTLESSNESS is inconsistent with the character of an accountable creature. Although we are all involved in the ruins of the fall, are depraved and sinful ; and although in this state we cannot see God ; although we have the method of our recovery, and our duty explicitly set before us ; although the means are put into our hands, by which we may perform it ; and although we are required to prosecute these objects with the greatest diligence, under the pains of eternal damnation ; although we have a general acquaintance with these things, in consequence of our education, and the religious institutions of our country ; yet how many are there, who, through their whole lives, never lay these things seriously to heart ; who spend not one week, yea one day, or one hour, in considering whether they are delivered from a state of condemnation ; whether they have attained to a state of salvation ; whether they are fit to die, and are prepared to stand before the tribunal of God ?

Yea,

Yea, instead of applying themselves to solemn reflections upon these things, they prosecute business ; they invent amusements ; or plunge into criminal pleasures, in order to banish even those fugitive thoughts concerning death and judgment, which sometimes intrude into their minds. But if there is a rule given by which we must walk, and if it is certain that God will try and judge us by that rule, how inconsistent in an accountable creature is so thoughtless a conduct? How absurd is it for him to say in his heart, ‘ My lord delayeth his coming?’ and hence to take encouragement, to neglect his duty, and go on in sin.—But if thoughtlessness is so inconsistent with the character of an accountable creature, how much more is

2. IRRELIGION? ‘ That servant who says, My lord delayeth his coming, is described as ‘ taking encouragement hence to beat the men ‘ servants and the maid servants,’ He neglects his bible, refuses to pray, pays no regard to the institutions of religious worship ; and them who do, he hates and abuses ; their fear of God he calls *superstition* ; their love to the greatest and best of Lords, and their proper concern for his honour and interest, he stiles *enthusiasm* ; their holy
circumspect

circumspect walk, he terms *preciseness*, if not *hypocrisy*: Rejecting the standard of truth, the Holy Scriptures, and having laid aside his reason, he is led by brutal appetites and passions, and so he calls good evil, and evil good; and then, according to his views of right and wrong, he exhibits the man of religion as the object of his ridicule, or hatred and malice, and the subject of his evil words and works. He says in his heart, ‘ My lord delayeth his coming :’ And so he begins to abuse the servants who know and do the will of their lord, and to whom he hath said ‘ He that toucheth you, toucheth the apple of mine eye.’ How inconsistent then is this with the character of an accountable creature?—And equally so is

3. **SENSUALITY**, which usually accompanieth thoughtlessness and irreligion: For the servant that said in his heart, My lord delayeth his coming, and beat the men servants, and the maid servants, also ‘ eat and drank, and was drunken.’ Instead of the glory of God, pleasure is the great object of the sensualist, to which he makes his time and talents subservient : What his senses or appetites desire ; what bad men have been pleased to call good, that he follows ; and what opposes his criminal indulgences, that he hates, reprobates, and opposes.

opposes. Had his pleasures been his duty, and his duty his sin, this man could act with propriety: But as the reverse is the case, and he is required 'to mortify his members, which are upon the 'earth,' to 'deny himself, and renounce the 'world,' nothing can be more inconsistent or absurd than to be so intoxicated with pleasure as to drown the sense of his obligations to duty; but so it is, the sinner says in his heart, My lord delayeth his coming, and he begins 'to eat and 'to drink, and to be drunken.' Such then is the thoughtless, irreligious, or sensual conduct of those who act inconsistently with their character, as accountable creatures.—Let me point out

THE misery that will follow: 'The lord of that 'servant will come in a day that he looketh not 'for him, and at an hour when he is not aware, 'and will cut him in sunder, and will give him his 'portion with the unbelievers.'—He will be surprised; he will be loaded with reproaches; the pains of eternity will be inflicted upon him.

HE will be surprised: The lord of that servant will come in a day that he looketh not for him. Although he would not employ one serious thought about death or eternity, with unceasing
though

though silent steps, they were ever drawing nigh. At length a declining frame, or unrelenting disease announceth to *him* also, ' that his Lord ' cometh.' With unspeakable pain and astonishment, he sees the world recede, and flatters himself that with life and health it will again return: But the power of medicine is employed in vain, to prayer he is a stranger, his hopes are baffled, his disease prevails, and every circumstance in his situation proclaims that the moment of his departure is at hand; the joys of time now forsake him, and their loss writhes his very heart: He sighs, he groans, but he will not bid them farewell; his ghastly staring eye-balls swim, and are covered with the darkness of death; his nerves start; his whole frame is convulsed, and, O what confusion overwhelms him, when eternity appears in view! he struggles for another, and another breath;—but it is in vain—nature fails—and he expires.

His unclothed spirit enters upon eternity, and in that moment memory and conscience, though long a prey to thoughtlessness, irreligion, or sensuality, revive, and present, in all their tremendous aspects, the deformity and aggravations of his crimes; the ministers of vengeance hurry him before the tribunal of God: Perhaps the eyes of his

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parent or minister, who with tears of tenderness, in vain pled with him the cause of wisdom and goodness, catch him, and carry ten thousand reproaches to his heart: He appears before the throne of God, and the presence of his Creator now makes him sensible of his impiety in abusing his mercy, despising his grace, and insulting his authority: Cut in sunder with distraction and despair, he exclaims, ‘ Ah, wretch that I am! whither shall I go? The great day of the wrath of God and the Lamb is come upon me, and I am not able to stand?’

THE pains of eternity are inflicted upon him. Yes! I see the mighty angel descending by the command of the eternal God, having the key of the bottomless pit: I behold the smoke of his torment ascending: I see the blackness of darkness, and the lake that burneth with fire for ever and ever: I hear the weeping, the wailing, the gnashing of teeth. Alas! alas! this is the portion of unbelievers. Murmur not rebellious presumptuous mortal, says Almighty God; close thy polluted lips, and be silent in darkness: My conduct in adjudging the unprofitable servant to utter darkness, is just and true, even though weighed in thy own deceitful balance: For even you allow, ‘ that
unto

‘ unto whomsoever much is given, of him shall
 ‘ much be required; and to whom men have
 ‘ committed much, of him will they ask the more.’

Yes, I hear the Judge of all giving the dread
 command to his ministers, who are flaming fires!
 Take, says he, the servant that knew his lord’s
 will, and prepared not himself, neither did ac-
 cording to his will, and let his portion be with the
 unbelievers; for he shall be beaten with many
 stripes. Ah, my brethren! who can speak of the
 agonies of despair? who can describe the pains of
 the eternal state, and the wretchedness of the
 damned? Yet this unspeakable torment is the
 misery of him who acts inconsistently with his
 character and circumstances as an accountable
 creature.

I HAVE now, brethren, finished my plan. I
 have shown you, that you are accountable to God
 your creator, redeemer, and judge: I have
 pointed out the felicity of those who act consist-
 ently with it, and the misery of those who do not:
 I shall conclude with an address to each of these.

I HOPE I speak to many in this numerous as-
 sembly, who know their duty, who love it, and
 make it their habitual endeavour to perform it.

Brethren, you experience that without are fightings, and that within are fears; but be not discouraged, your honest endeavours shall not be in vain in the Lord. Look to your God; he is not unmindful of your fidelity; he now approves, and shortly will reward it with all the felicity of which we have spoken. You have a cloud of witnesses to attest this animating truth. So patriarchs, and prophets, and apostles, and evangelists, and so the martyrs have testified; and such is now the experience of our excellent friend, whose unexpected death we lament,

LADY GLENORCHY was formed by Providence for a superior place in society: Her understanding was naturally strong and capacious, and her memory retentive: Her mind was polished by a liberal education, and richly furnished with ideas by extensive reading and observation: Her person was agreeable; her manners engaging; her fancy brilliant, and attended by a constant flow of spirits and good humour: Born to wealth, and allied to a rich and noble house, she was fitted to make a distinguished figure among the great, and to shine in courts: But as ‘Moses, when he was
‘ come to years, refused to be called the son of
‘ Pharaoh’s daughter, choosing rather to suffer
‘ affliction

' affliction with the people of God, than to enjoy
 ' the pleasures of sin for a season; esteeming the
 ' reproach of Christ greater riches than the trea-
 ' sures of Egypt; in like manner she, in all the
 bloom of youth, with all worldly pleasures at her
 command, laid herself, her fortune, her honours,
 and her talents, at the foot of the cross of Jesus.
 If I mistake not, it was in the year 1765, which
 was the 23d of her age, that she was visited with
 sickness; in recovering from which, her thoughts
 were involuntarily turned to the first question
 and answer of that form of sound words which
 most of us have been taught in our youth: ' What
 ' is the chief end of man? It is to glorify God,
 ' and to enjoy him for ever.' Musing on these
 words, they arrested her attention, and naturally
 led her to put to herself the important queries,
 Have I answered the design of my being? Have I
 glorified God? Shall I enjoy him for ever? Review-
 ing her life of thoughtless gaiety, she found there
 was no connection between such conduct, and the
 glorifying and enjoying of God; and that conse-
 quently hitherto she had not answered the chief
 end of her existence: Her conscience was awak-
 ned, and, for a considerable season, she laboured
 under that anxiety and fear which usually attend
 such a state of mind. But on reading the 5th
 chapter of the Epistle to the Romans, she disco-
 vered

vered the way whereby the Great God could be
 just, and yet the justifier of the believer in Jesus.
 She believed: Her understanding was enlighten-
 ed; her conscience relieved, and her mind restored
 to peace: The fruits of her faith soon gave the most
 unequivocal evidence to the truth of the happy
 change which had taken place in her mind. For some
 time she endeavoured to avoid the ridicule which
 attends true religion, by concealing it, and ming-
 ling in the society and amusements to which she
 had been accustomed; but she soon found it impos-
 sible to support the spirit and practice of religion,
 and at the same time be conformed to the man-
 ners of the world: She therefore openly avowed
 her religion, and renounced the sinful enjoyments
 of the world. From this time her whole life was
 one continued course of devotion; her closet
 seemed to be a little sanctuary for God, to which
 she habitually retired with avidity and pleasure;
 In her family there was always an altar for the
 Lord, and from which, with the morning and
 evening, regularly ascended social prayer and
 praise: She loved the house of God; and the
 most painful circumstance of her frequent ill
 health, was her being detained by it from public
 worship. Well acquainted with men and things,
 her conversation was full of good sense and in-
 formation;

formation ; it was often much enlivened by good humoured pleasantry ; but it always was pious and spiritual ; always expressive of the high sense she had of the excellence and importance of religion, and of her anxiety for its promotion : With peculiar pleasure she always spoke of the person or place in which it appeared to flourish, and with evident pain of those in which it was otherwise : The sincerity of her religious principles was established by her actions : She was not of those ‘ who say, but do not :’ She built some places of worship ; she purchased others, and assisted in the building of many : To some able and faithful ministers, whose congregations were in poor circumstances, she paid the whole of their salaries ; to others, a stated annual sum in part ; to many, occasional donations as she saw them needful : She educated many young men of piety for the holy ministry : Sensible that ignorance and irreligion, idleness and vice, go together, she founded and endowed schools, and set on foot manufactories for the poor : In private, the widow and the fatherless, the stranger and the distressed, experienced her abundant beneficence. To enable her to prosecute these schemes of benevolence, she carefully looked into all her affairs, and studied the strictest œconomy ; and though
her

her dress, her table, her attendants, and equipage, always corresponded to her station, yet she denied herself the splendour which her fortune and rank could well have afforded and excused : She knew the world too well not to expect its hatred and reproach, for a zealous profession of the gospel ; but her natural fortitude and greatness of soul, and the force of her religious principles, rendered this of small consequence in her estimation : More than any one I ever knew, she gloried in the cross of Christ : Often have I heard her make the falsehood and ill-nature that had been propagated against her, a subject of most refined and innocent pleasantries. Full of plans for the glory of God and the good of men, and busy in the prosecution of them, this excellent Lady arrived in this city a few weeks ago : All her friends observed with concern, her declining state of health : At the different interviews I had with her, she always spoke of death, and her persuasion that with her it was near, and uniformly expressed her satisfaction and joy in the prospect : Her conversation, notwithstanding, was as easy, pleasant, and chearful as ever : Religion in her, was not the production of gloom either during the progress, or in the near views of the termination of life : Almost her last words were, ' If this is dying, it is the easiest thing imaginable !'

Disease

Disease prevailed, and not many hours afterwards, she expired. Of her we may say with truth, what we cannot say with equal propriety of every departed Christian; 'Her path was as the shining light, which shines brighter and brighter to the perfect day.'

STRANGER, I have not been using the language of adulation—*To you, my brethren*, who had access to know her conversation, and were the instruments or objects of her beneficence, I appeal whether these things were not so; for they could not be done in a corner. This was the woman who was maligned and traduced, because she was not of the world, but was chosen out of the world: And no marvel, if Lady Glenorchy's conduct was that of reason, good sense, and religion, theirs must be that of madness, folly, and impiety. This was the woman they called a fool and enthusiast—A fool whose folly led her to renounce those pleasures which injure the health, ruin the fortune, and drown the soul in perdition—A fool whose folly enabled her to manage her affairs so as to preserve the dignity of her rank, and yet to deal liberally of her bounty to the poor—An enthusiast, whose enthusiasm taught her to rescue the children of the needy from ignorance,

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norance,

nerance, idleness, and vice, and convert them into useful members of society—An enthusiast, whom enthusiasm made an instrument to promote the greatest and best interests of her country—If this be folly, if this be enthusiasm, may Almighty God, of his infinite goodness and mercy, visit my country and my people with many such fools and enthusiasts. Alas! many such I cannot hope for; but may he in mercy to a declining age, raise up some few reproached despised characters, possessed of qualities, dispositions, and abilities like to her's, whom we now have laid in the tomb! And grant me, O Almighty Father, some portion with them while I live, join me with them when I die, and let me dwell with them for ever more!

I PITY the man whose common sense or faculties do not enable him to know what is required of him, or to discern the duties resulting from the station in which he is placed: but I want language to express my indignation at the wretch, who, though conscious of his duty, has not virtue to perform it, who not only resists and overrules his own reason and conviction, but is vile and mean enough to persecute and abuse those who do not. But the scriptures are verified; ‘ They
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‘are of their father the Devil; he was a murderer from the beginning, and the accuser of the brethren; and the works of their father they will do.’

CHRISTIANS, remember that they who will live godly in Christ Jesus, must suffer persecution; the innocence of your hands, the kindness of your hearts, the most eminent virtues of your lives, will not preserve you from this generation of vipers. The poison of asps is under their tongues, and, like the adder, they lurk secretly in the path to bite the heel of the celestial traveller. Faint not then in your course; Jesus also bore the contradiction of sinners against himself:—imitate him, persevere to the end, and of a truth ‘He will make you rulers over all that he hath.’

BUT I fear there are many present, who, although conscious that they are accountable to God their creator, redeemer, and judge, yet act most inconsistently with that conviction. Not a few are thoughtless, many are irreligious, and some sensual. ‘Their Lord delayeth his coming, and they begin to beat the men servants, and maid servants, and to eat and to drink, and to be drunken.’ You have seen the doom which awaits

awaits you. Your lord will come, he will come in a day when you look not for him, and in an hour when you are not aware, and will cut you in sunder, and give you a portion with the unbelievers; and are you reconciled to this portion? Your Lord will come; and dare you appear before him, in your present thoughtless, irreligious, sensual state? His eyes are as flaming fire; and are you bold enough to meet their anger? Do you look on the bottomless pit with all its horrors, and can you say with composure, ‘ This is my place, here I must dwell for ever?’ Or rather do you not say, what shall I do to be saved, how shall I escape the wrath which is to come? Go from this assembly, thou thoughtless, irreligious, or sensual mortal! humble thyself in the sight of God—believe that he pardons, justifies, and saves the returning sinner believing in Jesus, through the virtues of his obedience unto death. Pray, pray earnestly to the God of all grace, that he would give thee repentance unto life, renew thee in the spirit of thy mind, and preserve thee henceforth from the error of thy ways; renounce thy own will, and the maxims of this present evil world; take the word of God as thy rule; resign thyself in thought, word, and deed, entirely to him; improve thy time and talents for religion

ligion and virtue, and thy iniquity shall not be thy ruin; continue in well-doing, and thou also shalt be blessed, when thy Lord cometh: But if you despise his goodness, and neglect his grace, then know assuredly your damnation slumbereth not; the feet of those are at the door who shall bear you into the presence of God the judge of all. ' And that servant who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; for unto whomsoever much is given, of him shall much be required.' May God bless his word, for his name and mercy's sake. Amen and amen.

THE END.

